

# BLUE GRASS BLADE

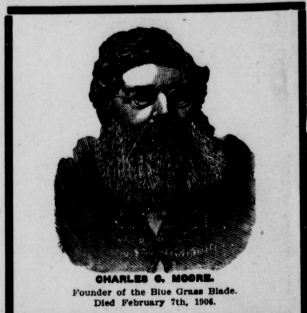
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WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

LEXINGTON, KENTUCKY, SUNDAY, SEPTEMBER 9, 1906

PUBLISHED WEEKLY, \$1.00 A YEAR IN ADVANCE

VOLUME XV, NUMBER 23



JAMES E. HUGHES - Editor and Publisher  
TERMS OF SUBSCRIPTION

One issue for one year \$1.00 in advance. In clubs of five NEW subscribers, 50 cents each.

Terms.—\$1.00 per year in advance; foreign subscription \$1.50 per year.

Five new subscribers sent for one year for \$2.50.

Send your subscription by registered letter, post office or express money order, New York draft, and if personal checks are sent add collection charges as local banks charge for collecting same.

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When you change your address advise this office giving your old as well as the new address.

When you send your subscription say whether you are a new or old subscriber.

The address slip on the paper will show expiration of subscription, and serve as a receipt as the date changes as soon as the subscriber pays.

Subscriptions to the Blade are not discontinued by expiration unless so ordered by the subscriber. The courts invariably hold a subscriber responsible to the publisher for the subscription price of all papers received until the paper is paid for in full and up to date and ordered discontinued.

Office of Publication is located at 153 W. Short St., Lexington, Kentucky.

Entered at the post office at Lexington, Kentucky, as Second Class Mail Matter.

Address all communication to Blue Grass Blade, P. O. Box 393, Lexington, Kentucky.

## EDITORIAL

Teaching isn't teaching.

Liberty of brain is the great servitor.

Be careful how you train the human plant.

In the realm of intellect there is no infallible pope.

The true art of modern politics is to conceal existing conditions.

In spite of all prayer and psalm-singing, the votaries of religion are unable to repeal the law of gravitation.

The world is too large, and human life too complex to be permanently affected by the ranting folly of fools.

Judging from some recent American legislation, it looks as if the hired investigations for divine guidance were altogether wasted.

Schiller assures us that even the gods are powerless against stupidity and this may account for the seemingly impossible task of reforming the preachers.

The orthodox mirror is so absurdly convex, or so absurdly concave, that human life as it is reflected therein, and human conditions such as it is capable of producing, are too grotesque to be true.

Religious worship is but a fashionable form of gambling, a risk taken on uncertainties, a mere speculation upon future results and consequences, a practical robbing of earth for the sake of an imaginary heaven.

The core of all religions lies in a passive worship of a supposed supreme being and an alleged belief in man's immortality. One is a mere fiction, the

other a foolish fable. Around them the imagination of men has woven many a complicated web to dim and darken the brightness that all should be capable of finding in human life. Some are as beautiful as the robe which Arachne wore, others are both barbaric and repulsive. Science has demonstrated that all are false.

Instead of a bump of reverence most of our American religionists have a hollow in their head. To accept the ipse dixit of any man, no matter how wise he may be or pretend to be, is but intellectual slavery, and this is why Nescience is able to insult Knowledge.

The man who can make it possible for all to earn a comfortable livelihood removes the efficient cause of poverty and crime. Bitter experience should teach the worker that political parties contend only over carefully cooked issues and try to impel attention by beating on tom-toms to avert the political eclipse.

Because of the miracles recorded by the Bible, an ignoramus believes its every word, and yet, because of those same miracles an Ingersoll and a Paine found belief impossible. The religionist fritters his life away in the dismal swamp, wastes his strength with the idioticacies of creeds, 'Tis the dogmatists who delight to wrangle about their conceptions of deity.

The laborer must sell his only commodity at a price fixed by the typhoons of capital. Extract the cost of his cheap living and what he has left over is sopped up by interest and the taxes levied on him with which to pay handsome stipends for misrepresentation. Labor is in a compulsory game of freeze out with never a chance of winning.

### CLASS DISCRIMINATION THAT WILL LEAD TO REVOLUTION.

In the name of Israel's god, has the day dawned in America, this land of the free and the home of brave, when toil stained garments and hands that are calloused by diligent daily labor, are to be condemned as a "constantly growing nuisance," and their owners discriminated against by quasi-public corporations, restrictions to be heeded then in public places and class separation insisted upon? It looks like it, and if it is permitted to develop the day is not far distant when the obsequious classes will insist upon an era of legal proscription, which will be absolutely destructive of the republic. The facts are that the Big Four railroad company has issued an order to the effect that all laborers in its employ, white or black, when traveling in groups of fifteen or more on any of the company's railroads in the state of Illinois, shall be confined and restricted to the smoking car, and the plutocratic press has taken it in a spirit of commendation and praise as being an evidence of a desire on the part of the company to take due "cognizance" of "a growing nuisance."

For many years the people of the north have made unfavorable comments upon the southern for their insistence upon race separation. The north has never understood the negro question in the south and they do not understand it now. While refusing to meet upon terms of equality, the people of an inferior race the southern has never discriminated against one of its own race, and it has remained for a northern railroad corporation to inaugurate a system of discrimination against labor that can be but the entering wedge to something more radical, more obnoxious. With it all comes the insinuation that a subsidized press that "other railroads" will, in all probability, "follow such a wholesome example."

So the American laborer, the lord and creator of all wealth, he, whose labor gladdens the earth and whose skill brings beauty, is fast becoming a "growing nuisance," to the plutocrat who fattens and thrives upon his toil. The mere glimpse of his toil stained garments on board a railroad train is "offensive" to that class which reaps the harvest of his labor. This is class distinction with a vengeance, for the laborer is told in plain and unvarnished language that he must not, henceforth, "force their company in dirty and otherwise offensive working clothes upon passengers who have paid for their seats in a car where reasonably civilized conditions are presumed to obtain." Thus the very presence of the laborer in his "working clothes" is looked upon as a source of pollution and an evidence of uncleanliness. Are these plutocrats unminful of the fact that it is from labor that all civilization has proceeded and that without labor the race would soon revert back to barbarism and be compelled to make a breakfast from roots?

But, stand back, thou son of toil. Remember thou art offensive and rapidly becoming a nuisance. The very clothes you wear and in which you must toil from day to day that you might live, are intolerable to men of wealth and fashion. If you do not like the new rules, why, walking is good and remember that on a railroad train the room you would occupy, is more preferable than your com-

pany. Remember, though, that the poorest beggar is equally an earth passenger with Croesus. He is traveling his millions of miles each day, and he can't be pushed off the earth! Two or three centuries hence the dust of the millionaire will have mingled with that of the mendicant, both of them long forgotten of men. The most pitiful failure in all the universe is he who only succeeds in making money. With the millionaire his deal is expediency and his moral law is simply to do others before they can get a chance to do him. These are to the social organism what a dozen hard boiled eggs would be to the stomach of a dyspeptic. It is not the foolish sound we make, but what we are that counts most in the concern of the race. It is the thiefing fox that grows fat by predacity while the honest watch dog starves.

If this new rule means anything worthy of consideration, it is that the American republic has reached the zenith of its glory, is on the road to decay. The caste system which prevailed in Ancient India, once of its downfall and ruin. It is now primary cause of its downfall and ruin. It is now beginning to dawn in America, if it goes unchecked, it will lead us to the same destiny, the same fate. From class legislation we are drifting into class discrimination. The ultimate of this is that wealth will soon begin to mock at poverty and poverty will begin to curse wealth and the fires of a revolution have been laid which some bold and daring hand will kindle into an all-consuming flame.

### AND A FOOL THERE WAS

With due apologies to Kipling for the title of this article the Blade appropriates it as a suitable appellation for the Pope of Rome. While it may be true that he has said many a "prayer" and "even as you and I" yet it is self-evident that the Pontiff has uttered just one too many and has been compelled to retract, to take a backward turn and transfer his trolley pole to another circuit wire. He is not the first in this line and he can find some consolation in that famous epigram attributed to the late William Ewart Gladstone, namely, "wise men change their minds, fools never do."

It will be recalled that the Pope issued an encyclical to the French bishops urging an open hostility to the new government and the separation law, and the Blade predicts that he would either be compelled to crawlfish or else France would give him and his clergy the grand bounce for all time. It appears that the Pope, who is looked upon as infallible, by some, is, after all, as fallible as it is possible for man to be, and that instead of wisdom being set away for his niece, fat head, he is just as prone to make mistakes as the most ignorant worshipper who ever attended confession. He did make a mistake and he realized it, but not until it was too late. He has now been busy trying to recover from the disastrous effects of his encyclical, and has made a recantation unworthy of infallibility in an effort to redeem the church from the headlong ruin in which he plunged it in the French republic. The truth is that the Pope has had to undo his encyclical and issue a manifesto taking it all back. Like David, when the latter called all men liars, he spoke in his haste and was sorry for it. Failing to make good on a bluff, with a pair of deuces, he bunched his hand and passed for a new deal.

There is another feature connected with the affair which is likely to escape public notice and this is to be found in his contemptible discharge of his secretary of state, Cardinal Merry del Val, upon whose head has fallen the responsibility of the Pope's mistake. It seems that the Pope cannot wait until the heavenly hierarchy comes due for the application of vicarious atonement but he must needs get a sample of it on earth. As a result he blames Merry del Val for submitting to him only incomplete reports of the situation in France which lead him to his almost fatal mistake of issuing his encyclical. To save himself the Pope has got to fire his secretary. It would be better for mankind if the secretary could devise a plan to fire the Pope. Perhaps Satan can best accomplish that job when the Pope has had to undo his encyclical and issue a manifesto taking it all back. Like David, when the latter called all men liars, he spoke in his haste and was sorry for it. Failing to make good on a bluff, with a pair of deuces, he bunched his hand and passed for a new deal.

### THE BLADE'S FUTURE.

The announced change in the annual subscription rate of the Blade has produced but little adverse comment, while the vast majority commend the course suggested and argue that the Blade, as a Froethought weekly is worth even more than the sum we have decided to ask for it.

What appears to be the most serious phase of the discussion is the suggestion, or prediction, that the Blade will be unable to long survive the increase, made by one subscriber, owing to a decrease upon the part of many to renew their subscriptions at the increased rate. This may be true. It may not. We hope not. As a matter of fact we

had anticipated some falling off in the list of renewals. Our hope has been that this would be sufficient to endanger the continuation of the paper. The true measure of value of any periodical is the success of its mission or enterprise. The Blade has a mission before it and it is succeeding. Shall the success of the mission be a detriment to or the death of the missionary? Surely not. If the Blade is not worth what we are asking for it, then it has no excuse to offer for its existence. True, indeed, we would prefer the one dollar rate could our circulation be made to justify it. That justification does not exist, so under the circumstances, what can the Blade do except that which it proposes to do?

Our friends say: "The Blade must live" and we re-echo the sentiment. We want the Blade to live but we also want it to be capable of meeting its own expenses and give a decent living to those at the helm. Give us a bigger circulation and the subscription goes back to one dollar again. In any event its future will be assured and with the help of its loyal friends it will never falter in the work it has before it.

### ROME BOOK IS OUT.

With this issue we are pleased to announce that the Rome Book by Dr. J. B. Wilson has been mailed out to all subscribers, so far as our list is able to show. We have checked up that list and it shows every subscriber supplied. It may be, however, that some mistakes have been made, which is usually the case in so large an undertaking, especially when our first venture on such a scale, and if any reader of the Blade who, having subscribed for the book, has failed to receive a copy, kindly notify this office and we will endeavor to rectify any and all errors.

It is a source of satisfaction to us, and should be especially so to its talented author, that the book has been given such a splendid reception, which shows that half of us do not utterly know what we can do until we try.

While on the subject of the Rome Book, we would call attention to the fact that there are but few copies left. These should not be permitted to lay idle. They ought to be in circulation and well read. The good they can do is almost incalculable. No better or more interesting reading can be found, and now that the rights are gradually leaving the Rome Book, it is not to be surpassed. Now, then, what shall we do with the remaining copies?

### PRESBYTERIANISM AND PLUNDER.

The principal lesson to be learned from the suicide of Frank K. Hipple, of Philadelphia, the man who had benevolently assimilated seven millions of dollars of other people's money, is that the public must at all times be aware of the man who is so extremely pious that the moral welfare of others appears his chief concern. The money he stole, while unctuously crying "Amen" on Sundays, represented the deposits of thousands of clients of the Trust company of which he was president.

The incident, for in these days of colossal swelching and gigantic thefts, it can be regarded as an incident only, emphasizes a business rule that is rapidly becoming popular, one that is caused by the hollowiness and hypocrisy of religious advocates. Always keep a Pharisee under the gun. Learn to distrust the man who vaunts his virtue and looks to the views of others. The professional religious reformer who makes his duty to regulate the morals of society, at large, needs watching. When he was not occupied with the practice of embezzlement Mr. Hipple was seriously attending to the moral regulation of others. One of his daily business observations was that he would never trust a man who smoked a cigar, but if he declined to smoke in this world then the good Lord, Satan, or somebody in authority ought to see to it that he smokes good and plenty in the next world.

In religion Mr. Hipple was a Presbyterian, and he worked at the trade seven days in each week, the meanwhile, he was stealing the money of other people. There are, of course, many honest Presbyterians, but Mr. Hipple was not one of them. Yet, he was true to his church. The length of his face on Sunday and the sonorosity of his prayers won for him the confidence and esteem of the Philadelphia Synod. They made his bank their bank. In it they poured the wealth they had wrung from their worshippers. It came easy to them, and Hipple thought he might as well have a pick at it as they. He picked, but he picked it all and left nothing for them but anemias. So great was the confidence reposed in President Hipple that Sunday-school organizations, which thrive off the pennies of little children, entrusted their funds in his hands with an abiding faith in his integrity. Even these were cleaned out, for he had verily "licked the platter clean, both outside and inside."

Because of his religious proclivities and for the sake of his church family, the coroner held back the report of his suicide for several days, and gave it out that the sacred defaulter had died of a hemorrhage. True, indeed, but the hemorrhage was caused by a bullet fired into his brain by his own hand. The crash was upon him, and he was afraid of howard lips the color did fly, and he was afraid of

(Continued on Page 4, first column.)

# THE RIGHTS OF WOMEN

ADDRESS GIVEN AT MOFFITT'S GROVE NEAR NEWTON 1A, SUNDAY, AUG. 18, LAST, IN GRATEFUL COMMEMORATION OF COL. ROBERT G. INGERSOLL. LATTER LED MEN AND WOMEN FROM THE SHADOWS OF SUPERSTITION TOWARD THE LIGHT OF REASON.

By HARRIETT M. CLOZE.

We meet today to do honor to the memory of the man who did more to point his fellows toward the light of reason, to lead them from the shadows of superstition than any man during that past century—Robert Ingersoll.

Voltaire, Paine, Ingersoll, form a trinity, which Rationalists should hold in high regard. Voltaire made the people of Europe to think. Paine continued the work in Europe and America, while in America Ingersoll poured forth his eloquence in unanswerable logic and inimitable rule of religion, which for his name shall be fittingly honored.

He, it was, who tore the drapery from the doorway of credulity and dragged forth the skeleton which we had so long regarded with superstitious awe, and it now remains for us to flood the temple with the luminous rays of experience and wisdom. Progress is the law of life, and we, the followers of Ingersoll, must not alone be satisfied to assist the multitude in repairing the ruin that was wrought by so many centuries of Christian rule.

We must form the vanguard of the army, and, like our leader, enlarge the possibilities of justice for the people.

I have been asked to address you on the subject of Women's Rights, but my friends, if I were to speak only of rights, it would be utterly unnecessary for our good Brother Moffitt to invite me, for, as he has said, women have no rights. Far better could I tell you of the wrongs of women, for the immunities which sometimes resemble rights, are only the privileges granted by our good-hearted rulers, and therefore only a phase of our wrongs.

You remember that men searched the Scriptures to find justification for slavery. They found it, and therefore declared it to be a Divine institution. They did not consider that as man to man neither had the natural right to hold the other as a chattel. It has been the same with women. The same justification has been found in the Bible, and the decree has been made that the right of the husband to own the wife is sanctioned by God, and were it not true that year after year we are growing further and further away from Bible teaching and priestly precepts—women would, as yet, know nothing of their inherent rights, and very little of privileges.

I hesitated to accept the invitation to address you.

First, because of the short time given for preparation, for I had recently read of a minister who had been for seven years gathering material for a lecture, and a friend told of a case where a man had waited eleven years in similar preparation. So you see, being a woman, and with but a few days at my disposal, I had good cause for trepidation.

Then, I hesitated to accept, since this, being the third time I have appeared before you, I feared I might become as tiresome as some ministers do to their audiences, though I venture to say that no minister of your acquaintance has ever been the subject of Women's Rights, from the viewpoint of justice. True, many doctors of divinity devoutly discourse on the sphere of women in general, but they do not seem to know that, the sphere assigned to women is not the subject of Women's Rights, but the right of woman to do with a natural right. Ministers do not seem to understand that a divine decree does not secure justice. They fail to remember the fact that church councils are composed of very common material and these bodies have always shown little or no comprehension of the human—the natural rights of women, and there are many others who are still unable to distinguish between a right and a privilege.

I believe that in the Declaration of Independence our forefathers concisely defined the rights of man, and you remember our late lamented editor, Moore, was even to have embraced women. In this immortal document it is said that man is endowed with the inalienable rights to life, liberty and the pursuit of happiness.

I cannot here discuss, wherein men have failed to exercise these rights, but in themselves failing, they have fixed more firmly upon women, the custom of granting privileges to the dependent and the rights of liberty and the pursuit of happiness have become so circumlocutory that the name is a misnomer, and the right even to life has been invaded by our many masters and by the State.

Ingersoll said: "A woman should have every right that a man has, and no more—the right to be protected." Under our present regime he was correct, but if it ever transpires that women exercise their "inalienable rights to life, liberty and the pursuit

of happiness," they will not need protection.

Through centuries of dependence women have developed the physical disability incident to maternity, and they therefore now need protection, but with economic independence and the freedom to pursue their natural life, the strength born of confidence will prevail, the fear which has cursed the ages will vanish, and women will stand forth men's equal and comrades.

It is difficult to discuss the rights of either sex separately, for both are human, and any invasion of the rights of one, of necessity, affects the other, and though perhaps not immediately discernible places an indelible stamp upon posterity, and finally crystallizes into usurpation. Especially is this true in the field of economics and domestic relations and that we are granted immunities therein is due to the fact that men are more lenient than the laws that they create, and less cruel than their creeds, and that judges are more just than the statutes.

Touching specifically the franchise. It is not a natural, but an acquired right, but inasmuch as the founders of this government conferred it upon themselves by declaring that "governments derive their just powers from the consent of the governed," it should be exercised as freely by women as by men.

I wish here to mention a few of the more flagrant wrongs of women, due indirectly to the inability to cast a ballot. Though one can scarcely keep abreast of the recent legislative enactments and court decisions, if the following have been changed it has been done within the past two or three years, and women who are wont to say, "I have all the rights I want," should remember that gallantry cannot right a wrong. Nor is authority, such as the late William M. Evans said of women's legal status—"She is not free, but held in the hollow of man's hand to be crushed at will."

A husband can decide as to the amount and quality of the food and clothing for his family, and the wife has no legal right to protest. If he buys these necessities without authority, the husband cannot be compelled to pay for them, and if an inheritance comes to her later she is liable for the debt, and women have been compelled to pay for their husbands' clothing and other expenses, including tobacco bills.

A recent case in a Massachusetts court itemizes a three years' bill for clothing for a wife by her husband, and totals the magnificent sum of \$1,000. The husband was on the calling list of Mark Twain and in attendance at the banquet of which, when asked what the ladies wore, said: "I do not know; I did not look under the table." If of this report had come from the South Sea Islands we could understand it where a stomach and a necklace often constitute the wardrobe of the belle of those sunny climes. The authority to govern the family is vested in the husband, and he is also to choose the place of abode, and the church where they shall worship. I hope my good religious sister will remember that when she so independently heads toward her beloved sanctuary that her husband could legally come here to attend any other one that he desired.

Then he can decide the physician to be called in case of illness, and whether or not any is needed and he can take upon his legal person the debt and decide on the place of burial. In life or death the woman's master rules supreme, even the destiny of her soul—if she have one—is designated by the priest.

A husband may say what and how much work his wife shall perform, and if he choose to do so, he may select her company—and, oh! how many heartaches this one restriction has brought to the South Sea Islands. How many wives have been forbidden to visit the childhood home? And yet, we imagine we have our liberty.

A father may collect the minor's wages, even after he has driven them from home and if the mother or child collect same he can compel repayment as legal guardian. Even a stepfather has the right to a minor's wages before the mother. However, children can be compelled to support poor parents. Even more such treatment as the above. A decision in a New York court some ten years ago was, in substance, that a woman could not collect wages from her husband, even though she held his promise to pay. There should, however, be some what of consolation for this woman, in the report taken from a magazine article, that the average wages of working women are \$1.75 per week.

It is reported of a French writer, the late Max O'Reilly, who, in referring to reincarnation, said if he returned to earth after death he hoped to return as an American woman. I do not think our French friend could have been informed on the legal status of women, and had only seen as the privileged creatures of indulgence. I can better understand the desire of a class of Chinese women, or whom it is said that by performing certain duties in life they reincarnate as men. The Chinese do not seem to need Christian missionaries. Their heads are level.

In case of accident to wife or children the husband or father may collect damages. Behind the legal head of the house, the man must suffer for loss of companionship or services. A near relative of an orphan may collect damages, but not the mother. (Instances and decisions in these cases are innumerable.)

The husband may say how much or how little, and the specific kind of schooling his children shall have. His consent is all that is necessary for such a life as he wishes, and he may remove an infant from the mother while she is nursing. The mother while so divorced from him, and if she seek to thwart his plans by abduction she may, upon conviction, be fined or imprisoned.

In case of divorce and remarriage by the mother the guardianship of children may be curtailed, but remarriage by the father does not affect such guardianship. In three-fourths of our States a mother has no right to the custody of her children.

For fancied wrong or disobedience fathers may, and hundreds of times have, disregarded the fearful protests of mothers and turned their daughters from home, and further asserted their legal rights by collecting wages if victims were under age, and as such be one of betrayal the father may collect any damages allowed on the various charges specified, and unless a mother is widowed or divorced or deserted she has no redress.

For centuries women have wept tears of agony and prayed to God for relief from these wrongs, but he has been deaf to their entreaties and blind to their condition, and we are about ready to accept the declaration of John Stuart Mill, that not only is now the only form of slavery sanctioned by law.

But listen to the great and gentle hearted man in whose honor we are assembled. Ingersoll said to his daughters, "Go where you will, do what you may, though you may fall to the lowest depths of degradation you will never lose my arms, nor my heart, nor my love, nor my home."

Could any sentiment be more beautifully humane than this?

Do you think we can expect justice while we accept as an example the Godlike Jesus, of whom we have been taught to believe that he died for us? Could any sentiment be more beautiful than this? Do you think we can expect justice while we accept as an example the Godlike Jesus, of whom we have been taught to believe that he died for us? Could any sentiment be more beautiful than this?

In Massachusetts, the home of the Puritan fathers, who came here that they might have freedom to worship God, it took three long years to secure to women the right to own their own clothes and ten years to secure the legal right for a widow to be buried in the family lot. Surely, the women would not have sought such a privilege had they not known that a cruel husband could not dominate them.

It took our beloved Josephine K. Henry over six years of continuous and hard work speaking throughout the State and before the Legislature, and writing hundreds of articles for publication, to say nothing of hundreds of dollars of personal expense, before equitable property laws for women were secured in Kentucky.

To these willing workers this nation's women owe a debt which they will be long in liquidating.

Property accumulated during marriage cannot be willed by the wife, but the husband may will it and may disinherit his children. The widow without children receives one-half of the estate. The widower one-half.

If the time of death of husband and wife cannot be determined as to priority, the husband's heirs receive the property. It being assumed that the husband, being the stronger physical, survived the longer. This assumption is based on the Bible teaching of male superiority.

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An illegitimate child, in addition to being covered by disgrace, cannot inherit the father's name, but at ten years of age, if it can be made to appear that the mother is unsuitable, he can deprive her of the custody of the child, whether he has, or

has not, contributed to its support, and for such support only a very small sum can be exacted.

Perhaps it is well that many of the wrongs close to us do not assume the proportions of those which we view from a distance and in which one case in which distance does not lend enchantment. We all know that many husbands, in addition to selecting a wife's company, also prescribes her conduct. (Now don't begin to look on such a view as a mere fancy, but the rules written out for a wife visiting her mother, signed by Benjamin R. Davenport, of St. Louis, Mo., June 1, 1889, in his article on Women, Church and State.

This poor woman seems to be able to exercise the rights of liberty and the pursuit of happiness with a vengeance, but it seems to be the husband's happiness instead of her own. If any wife can tell me what she wishes to do, under such and such conditions, I will yield the floor to you. Remember, we are not delving into ancient history for these facts. A double decade covers all of them, and the only reason why we are not delving into the court proceedings, are piling mountain high, and, oh! so many pitiable cases never reach the courts.

Since the emancipation of the black slave there have been many instances in which women have been wronged by their masters, were advertised as a sheep or cow-would-be, and upon return by neighbors, the latter have been rewarded for their trouble.

Our newspapers chronicle daily the pathetic cases of women who, seeking divorce, refuse to return to their husbands, and their lives pay the forfeit. If a wife and husband are sensible enough to agree to separate, why, that is the sure ground on which it is refused. The Iowa Bar Association, in session recently in Des Moines (evidently seeking to safeguard their salaries), placed themselves on record as opposed to granting divorces by consent of the parties concerned. I will give you my opinion on the divorce question. It is this: Every man and woman should not only be granted a divorce by consent of both parties, but if either wishes it he or she should have it. I will go further: While we continue the supervision of children, soon to become citizens, we should discourage the perpetration of poor specimens of humanity: we should condemn those who procure divorces, instead of degrading them for their honesty of purpose.

Why should we seek to enslave our fellows as a problem. Why should we seek to hold our partners against their wills beyond my comprehension.

We are as yet all more or less selfish and seek seems to be our personal interests, but if men could realize that women's interests are their interests, they would be more just in legislating for us and less tyrannical in domestic affairs. They feel their power, and they may acquire a wholesome abandonment of self and be grateful that have ever been in legislating for us and less tyrannical in domestic affairs.

We are as yet all more or less selfish and seek seems to be our personal interests, but if men could realize that women's interests are their interests, they would be more just in legislating for us and less tyrannical in domestic affairs. They feel their power, and they may acquire a wholesome abandonment of self and be grateful that have ever been in legislating for us and less tyrannical in domestic affairs.

We, the people of this republic, have before us mighty problems. We are confronted, not with theories, but with the facts that have ever come before the bar of nations for solution. Men of minds, integrity, energy and determination are needed in large numbers, to grapple with the problems—and women must lend their strength to the solution.

How many of you young men and young women are going to beat yourselves, throw off the lethargy of resignation and make a fight, not alone for the rights of women, but for the rights of men, women and children, or for the perpetuity of this nation if you choose to put in that way?

The other day Robert La Follette, of Wisconsin, who has been battling for the rights of the people in the United States Senate, made the prediction that if the present sweep toward the monopolistic despotism were not checked, that within fifteen years the fetters would be so firmly riveted upon the people that it would be impossible to break them and their doom would be sealed. This man knows what he is talking about. Shall we sit in silent submission while this high-handed usurpation of our rights is perpetuated by the tyranny of King George was as nothing to the tyranny of the trust. The law-breaking millionaires endanger our institutions far more than our law-making figureheads, and goodness knows, we all realize the seriousness of that assertion.

With these facts of the enslavement of not only women, but of men, before you, now listen to the concentrated purity of the remark of John D. Rockefeller before his Sunday school class. He said: "In this country we are free. We can study the Bible, live in the truth and accomplish great ends by our freedom."

"But, friends, I tell you we are not free. We are not free as men, women and children, or for the perpetuity of this nation if you choose to put in that way? The other day Robert La Follette, of Wisconsin, who has been battling for the rights of the people in the United States Senate, made the prediction that if the present sweep toward the monopolistic despotism were not checked, that within fifteen years the fetters would be so firmly riveted upon the people that it would be impossible to break them and their doom would be sealed. This man knows what he is talking about. Shall we sit in silent submission while this high-handed usurpation of our rights is perpetuated by the tyranny of King George was as nothing to the tyranny of the trust. The law-breaking millionaires endanger our institutions far more than our law-making figureheads, and goodness knows, we all realize the seriousness of that assertion.

life of this republic is in deadly peril. But, however bad these conditions still am I optimistic, for I can see the star of hope shining through the dark clouds of the usurpation of our rights by trusts, combines and men. Because we will finally conquer, and the world will be saved, by sheer necessity, to turn and rotate the liberties we have lost.

So it must be with women. We must not only demand economic freedom, but we must demand the right to work, and we must refuse to submit to the religious, social and sex domination of men.

Perhaps an expression of Felix Adler the ethical altruist may bring to you, much forcibly, the wrongs of women and the necessity for their release. He says:

"Women are the great unpaid laborers of the world." And remember he did not refer to domestic drudgery, but to women in the work and furnace, in the mines and mills, in the shops and stores, and in the factories and fields of the world, and when we take into consideration the effect of the physical and mental strain and the due mental stress must inevitably proceed upon the health of either potential or prospective mothers, we ought to realize that nations cannot long survive if the mothers are enslaved.

But, though women have few legal rights to property or children, though the laws grant them scant freedom, and that, often curtailed or entirely usurped by masters, what shall I say of the disregard for the right to their person by husbands?

Again I quote Robert Ingersoll and I quote now from memory.

"Woman must become the owner, the mistress of herself. She must decide when and under what conditions she will become a mother. When women own their own bodies the babes that are born will be welcome; they will be clasped with glad arms to loving breasts. When this is done our physical and mental health and the shadow of wealth will cease to curse the earth."

This on right—the natural right of reproduction—has become the instrument of women's most abject enslavement. Their persons are invaded and desecrated and the offspring often become cripples, imbeciles or criminals.

The males of the brute creation approach the females only when maternity is desired, but men, the so-called men of civilization, enforce their marital rights, often at the point of the pistol, or with other threats, and how many of us have listened to the tales of terror of women whose lives have been made into a living hell by the brutal hands, whose concupiscence degraded the name of beast. I recall the case of a woman who, on the verge of insanity, seeking relief from such a life, wrote a letter to the priest. Did he help her? Not at all. He said to her: "Dear sister, try to bear your troubles (and your children) in patience, for remember, the greater your cross here the brighter your crown there." Out upon such a consolation as this! It was such advice that kept us in the dark ages and is now making our burdens so grievously heavy and so difficult to dislodge.

This priestly perversity has made men of our wrongs possible, and the inordinate demands of sexually abnormal husbands, with the church canons and our legal statutes behind them, have made life a hell for wives and kept the path to the insane asylum open for the beaten and the broken.

And yet, we are expected to bear children with the mind, and muscle and inclination to perpetuate this republic, which, in addition to refusing us protection, also refuses us knowledge of the laws of dissection.

Even, before this assembly of Liberals, I dare not discuss the dire results due to the ignorance on this subject. This government expends immense amounts of money in studying the habits of fish and fowl, of reptile and insect and animal. Deposits from the bottom of old ocean and from the bowels of the earth, are brought forth and classified, specimens of the fauna and flora of dead ages, decorate our museums, and today mother earth puts forth her finest fruitage in response to scientific husbandry.

But how many government schools seek to secure knowledge of the causes for the diseases of the body, for the haughty and disolute, for crime and criminality? Not one! But instead, discussions of the subject of human reproduction, with its wrongs, are declared from the halls and the classrooms. Information is fined or imprisoned for obscenity. And "these shames are common."

In the study of physiology in our schools and at the universities, where young men and young women, who must soon assume the responsibilities of parents, should begin seeking the knowledge which, when properly understood, will awaken reverence in the hearts of men and women, instead of disgust, and will redress the race from the ignorance and injurious injustice of the past.

Departments of labor and commerce and agriculture may be necessary in

our government, but of what permanent value can the study of such a science be if it is fast sinking below the point of producing healthy citizens.

Instead of lamenting that a condition of "race suicide" prevails, President Roosevelt should recommend that a department of sociology and "fraternity" be added to our governmental activities, and the best talent obtainable—both men and women—placed in charge. The punishment of the criminal, based on the legal disabilities of his grandparents. If the money now required for jails and penitentiaries could be diverted to schools of eugenics, if the funds for reformatories and asylums could be expended in the scientific study of sociology, if the talent and time wasted in the prosecution of the scariest woman could be given to the study of sociology, we could begin to hope that the rights of women would be restored.

I wonder if there is, in this audience a woman who now thinks she has all the rights she wants? I have found my sex quite timid in taking steps in this direction. They can be easily interested in the legal disabilities of women, but economics or ecology—oh, no, one is too difficult; the other, too unpopular. They cannot understand the close relationship and interdependence of all parts of sociology, and that the rights of women must filter through all to reach a final adjustment. Perhaps women make haste slowly, but I trust that results may not be too long in arriving.

You know the old saying, "Poor as a church mouse, but he prayed long and earnestly for his freedom, but that he did not get it until he began to pray with his feet. I would, however, advise that women begin to exercise their brains and their feet, if need be, but better than running away from a master is to refuse to be subjected.

There are two drags on the wheels of progress—religion and the law. The tyranny of the law has for centuries enslaved us. The decrees of God, upheld by the statutes of men, have kept the whisperings of the victims of dead men's ideas—of the tyrannies of the law, the rules of justice from our hearts. We are imprisoned in the grave of the past and fettered by the fear of failure, we permit the injustice to continue, and until women have a voice in the government, which touches their lives, the points they should not expect justice.

During the past laws seem to have been necessary to our evolution, but in the happy future to which we look down each will be a law unto him self. The right of one individual will extend only to the point where the right of another begins, and none will curtail the free exercise of the right to life, liberty and the pursuit of happiness.

When we shall have put into practice the human idea of natural selection, the idea of growth through spontaneity and cooperation—when suffering and sympathy shall have been banished—when the restoration of a deluded, debased humanity will at once begin, and the possibilities for future attainment will be limitless.

As we stand upon such an opening toward the end I wish, with all the fervor of my being, that every husband and judge and jury were cruel enough to enforce to the letter every unjust law which I have repeated to you, to suffer with him, to suffer with him, to time forbids me to touch, stripping from them the frills of privilege and exposing them in all their nakedness and deformity.

You know what would happen then? I can tell you! There would be such a revolution as history has never recorded.

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